

widely extended and an uniform experience testifies that physical law cannot give a new species of living creature, and shuts us up to the recognition of the Divine agency as the only power capable of the act.

Will any one venture to affirm, that the introduction of new life may not be an occasion worthy of the direct action of the original Creator, or an act beyond the capacity of any power inferior to that which created life at first ? Or there may be a propriety, when new life is introduced, that it should be seen by the intelligent creation to be an extraordinary act. The visible agency of the Creator in such an interposition may be the means of awakening the attention of the creatures who observe his works, and prepare them for the operation of the new physical laws. By such acts, the Creator may show that he is still to be recognised as a power in the midst of other powers of nature, as well as a power above them,

If, as scientific research shows, the introduction of *animal life* seems to call for the energy of the Governor of the universe acting without an instrument, we should thereby be the better prepared to believe, when the needful evidence is produced, that there may be a similar exercise and display of power in the introduction of new *spiritual life*. Such grand interferences may be part of a system or law co-extensive with the history of the world; and the introduction of animal *life* in the ancient animal economies, may have a corresponding fact in the interposition of Deity to introduce spiritual life in the era of spiritual intelligences. The exceptions may form a rule or a law embraced within the great scheme of laws, and may constitute an essential part of the sublime system of the world.*

In all such cases, there is only the temporary and occasional superinduction of a cause known to exist and to be capable of the acts, though not usually acting after that particular mode of

operation. And when that cause is known, and acknowledged to be acting after an extraordinary manner, no evil can possibly

* Miracles, we have seen, (note, p. 114,) are not inconsistent with the intuitive principle of cause and effect. We have now shown that they may fall in with the general principle of order. There is therefore no anterior improbability against them. But, it should be added, that they ought never to be represented (as they have been of late by some persons friendly to religion) as *unnatural*; for their peculiarity is, that they do not proceed from the *agency* of physical power operating in the Cosmos, but from a *supernatural* cause known otherwise to exist.